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ABSTRACT

This report summarizes the activities of three workshops on pre-college counseling, and includes several of the presented papers. The workshop series brought together more than 200 secondary school counselors, junior college representatives, and other guidance personnel. The participants, black and white, gathered to examine counseling services for black students seeking to enter post-secondary institutions. Specific Papers included in the report deal with imperatives for counselors in the 1970's cultural factors influencing counseling in integrated schools, problems faced by black and white counselors with desegregated student bodies, and the commitment of colleges and universities to serve black students. (Author/LAA)

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Workshops For Counselors: Focus On The Black Student

1970 · 1971 · 1972

Jackson State College

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WORKSHOPS FOR COUNSELORS: FOCUS ON THE BLACK STUDENT

1970 1971 1972

JACKSON STATE COLLEGE

PROJECT SUMMARY AND SELECTED PAPERS

Edited by

J. S. Anzalone

Southern Regional Education Board
130 Sixth Street, N.W.
Atlanta, Georgia 30313

1973

FOREWORD

This report summarizes the activities of three workshops on pre-college counseling held by Jackson State College in 1970, 1971, and 1972 and includes several of the presented papers.

The workshop series brought together more than 200 secondary school counselors, junior college representatives, and other educational guidance personnel throughout Mississippi. The participants, black and white, gathered to examine problems in and seek solutions to the provision of adequate counseling services for black students seeking to enter post-secondary institutions.

Jackson State College and the Southern Regional Education Board conducted the project as cooperating sponsors. Particular appreciation is extended to President Fred F. Harcleroad of the American College Testing Program for the grant support which made the project possible and for the assistance of ACT staff in the workshops.

James M. Godard, Director
Institute for Higher
Educational Opportunity
Southern Regional Education Board

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OVERVIEW OF THE WORKSHOPS

Oscar C. Williams
Director of Admissions
Jackson State College

Considerable concern has been expressed by public and private higher education agencies and by many individuals regarding the expansion of post-secondary educational opportunities for black students. One focus of this concern has been directed at the need to continually improve articulation of testing requirements, college admission procedures, student financial aid processes, and curriculum information between institutions and prospective students. By providing an in-service experience for both black and white counseling personnel in secondary schools, the invitational workshops held at Jackson State College were designed to enlarge upon the guidance information base available by other means and to also relate through the counselor to the black students who are examining college enrollment options.

Program activities of each annual workshop were designed toward four objectives:

1. To abrogate the misuse of test results in the pre-college counseling process.

2. To improve the utilization of test and institutional information in guidance related to college choice.

3. To emphasize the need for test preparedness and the use of test results in admission to college in Mississippi.

4. To examine and improve understanding of the details of college admission and financial aid application procedures.

The two-day format for each annual workshop varied to some extent based upon planning discussions which incorporated ideas and suggestions made initially by counselors and the project coordination group and later by those who participated in the workshops. Several elements were common throughout, and these included:

1. Presentations by ACT personnel on testing for college admission, the utilization of test results and other data on students, and the service and guidance materials available through the American College Testing Program.

2. Small group discussions which centered on entrance testing, college admissions procedures, and aspects of student financial aid.

3. Presentations by invited speakers which focused on the role of the counselor in school-to-college transition and the necessary interrelationships between the black student and both black and white school counselors.

4. Consultant response to and group discussion of a wide range of specific questions raised by the participating counselors.

5. A critique session designed to reflect on the workshop agenda and to identify possible format or focal point alterations.

The first workshop, held on March 6-7, 1970, was attended by 48 high school counselors and a number of resource personnel. Observers included representatives from the State Department of Education and several other predominantly black colleges in Mississippi.

Following an outline of workshop purposes and arrangements, a discussion session was led by American College Testing Program staff. Registration and administrative procedures related to the ACT were presented and ACT guidance materials prepared for use by secondary school counselors and college personnel were examined.

The mid-day session included a presentation by Dr. Cleopatra Thompson of Jackson State College on "Imperative Issues for Counselors in the 1970's." The afternoon small-group sessions enabled the participants to discuss with resource persons several principal topics on a specific basis.

Among the concerns discussed in the admissions/curriculum session were: reinforcing regular contact between the high school and the college; announcements of closing dates for submission of applications for admission; instructions to the admitted applicant; the college's curriculum offerings--new programs, degree requirements, instructional methods.

The group sessions on student financial assistance delineated the principal types of aid available to beginning college students. In addition to the National Defense Education Act loans, the College Work-Study Program, guaranteed loans, Educational Opportunity Grants, institution scholarships, work arrangements, and other aid possibilities were discussed. Particular attention was drawn to the procedures which are usually required in order to obtain financial aid: the need analysis process which verifies the extent to which the applicant should be assisted through an award and the application for aid which must be filed with the institution.

During the session on admissions testing preparedness, considerable attention was directed to the use of ACT results in admitting students to college and in applying the results to college class sectioning and academic advisement. The counselors indicated that students who have had only limited opportunities for experience with standardized tests should be assisted in developing test-taking confidence through group guidance sessions and the utilization of sample tests. The utilization of ACT's Student Handbook and Counselor's Handbook was emphasized.

The evening session included a presentation by Dr. Van S. Allen of the Southern Regional Education Board staff. Focusing on cultural factors which must be considered if counseling is to be effective in integrated schools, the speaker suggested that white counselors should familiarize themselves with black experiences and plan activities and make decisions involving black students on the basis of new understandings. Counselors who are black need to examine their values to determine their effectiveness in relating to the cultural experiences of black students.

The closing sessions provided for the continuation of discussions centered on the issues raised during the first day of the workshop. Resource persons responded to questions which had been submitted prior to the session. Many of the questions sought further details of American College Testing Program services and emphasized the importance attached to the ACT as an admission examination by the colleges and universities in Mississippi. Another focus related to the proper utilization of ACT results in admission decision-making and the potentials for misuse of test data. Adequate understanding of the purposes for testing were emphasized. The discussions also included ways of effectively integrating ACT guidance materials with other aids presently utilized in group guidance classes and individualized counseling sessions. Other questions pertained to the new analysis requirement of the student financial aid process and institutional procedures in the allocation of financial assistance. Closely aligned with this topic was the interrelatedness of the admission process and notification of student aid awards.

During each of the sessions it was emphasized that high school-college articulation requires continuous planning and exchange of data. The responsibility of the school counselor to seek information required to meet pre-college counseling needs and the college and university responsibility to continually alert the schools and prospective applicants to program and procedural changes are permanent obligations.

Approximately 70 persons, 49 of whom were high school counselors, participated in the second annual workshop on March 5-6, 1971. The opening session on workshop purposes included the reminder that a key to expanding educational opportunity is the provision of adequate counseling supports which would facilitate the school-to-college transition of greater numbers of black students.

The American College Testing Program session incorporated details of test registration and administration, student assessment through utilization of the ACT, and the use of ACT-derived data in counseling for college. Information on ACT student registration materials, including use of the Student Handbook, was presented and a sample Student Profile Report was utilized to interpret scores, percentiles, GPA predictions, and specific college course predictions. The resource materials also included "Predicting College Grades in Predominantly Negro Colleges" and "Statement on the ACT Tests and the Disadvantaged." Graphic materials designed for group interpretation of ACT scores were viewed and methods for applying these materials to group guidance activities in the schools were discussed.

In a mid-day session, President Fred F. Harcleroad of the American College Testing Program emphasized the need for assisting the student in selecting the type of post-secondary educational program to enter. The counselors were urged to maintain information which would be as current as possible on the types of program and student financial assistance available at the various institutions. Such information is vital to judgments which must be made of probable student success--taking into account not only the ACT results, but indications of student motivation and institutional receptivity as well.

The afternoon sessions provided for intensive discussions related to higher education access, financial aid programs, and student preparation for the ACT. Admission procedures at Jackson State College were examined in detail and procedures at other institutions were cited. The availability of admission forms and institution instructions to the potential applicant were discussed along with the uses made of the applicant's high school transcript and school recommendations. Programs of study were also outlined in order to provide the participants with information on student support services, including tutorial assistance. The discussions of concerns regarding student financial aid included details of applying

for assistance and the role of the counselor in advising students of financial aid programs. Particular attention was called to the need for applying for financial aid and for admission to the college early in the student's last high school year. The counselors were also apprised of ACT requirements regarding registration deadlines in applying for each test date, materials the student needs to have when reporting to the test center, and receipt of ACT results by the colleges, schools and students.

Dr. Elias Blake of the Institute for Services to Education addressed the evening session on "New Designs for Counseling Black Students" and emphasized that the education of black youth is a new experience for many of our white colleagues and people coming new to this experience need all of the assistance which can be provided. This also means that counselors must deal realistically with test performances of black students and possible cultural bias in the instruments used. The situation also demands, during this particular period in American education, that black teachers and black counselors have to assume a responsibility for helping their white colleagues to develop the same skills they have in recognizing, supporting, and holding on to talent among black youth.

Issues raised for discussion in the final workshop session included detailed questions and answers on how ACT results are provided to the schools and colleges, assistance which may be provided through the college financial aid office in identifying lending institutions, special test registration procedures for handicapped students and other exceptions, and school-college contacts.

Seventy secondary school and college counselors attended the third annual workshop on March 3-4, 1972. Resource personnel and other participants increased total attendance to approximately 90 individuals.

A critique of the 1971 workshop and subsequent planning sessions had revealed considerable interest in altering the formats utilized in earlier workshops in order to provide expanded emphasis on counseling techniques useful in black-white counseling relationships and to increase attention on black student transition from junior to senior college.

Mrs. Althea Price, counselor in the Memphis, Tennessee school system, Mrs. Mary T. Coleman of the Moton Consortium on Admissions and Financial Aid, and Dr. Harold Easterwood, Counselor in the Laurel school system, addressed needs of black-white relationships in providing counseling services in desegregated schools and led group discussions on counseling techniques. A parallel session for junior college participants was led by Dr. Estus Smith of Jackson State College and focused on "The Black Student in Higher Education--Needs and Goals." Panel

participants included Dr. Joseph A. Gore of Tougaloo College, Mr. Davis H. Wicks of Utica Junior College, Mr. W. A. Reed of Meridian Junior College, Mr. Rudolph Waters of Alcorn A & M College, Mr. J. T. Robinson of Jackson State College, and Mr. Jerry Blankenship, a student at Jackson State College. The principal topics were academic course offerings, the accreditation status of the junior college and its effect on the transfer of credits, and responsibilities for relating a student's junior college program to the majors offered at senior colleges and universities.

Dr. Russell Adams of Howard University addressed the mid-day session on "Counseling in Crisis: Black and White Together" and also served as a consultant during later small-group sessions. The afternoon sessions were organized to promote intensive dialog on admission requirements, student financial aid awards and changing demands of the contemporary counselor.

The American College Testing Program staff presented information on interpreting ACT data in the counseling process during the final session of the workshop. In addition to details on test registration, the utilization of ACT results, and test-related articulation between high schools and colleges, the staff led the participants in an interpretive analysis of actual profile report data which was followed by a question-and-answer period with the students whose profile reports were used in the discussion.

The final session also included resource group responses to questions raised by the participants. These discussions included advantages of and objections to the utilization of a common application form or procedure to be used in seeking admission to college, improvement in the student recruiting practices utilized by the colleges, and problems encountered in counseling with students whose perceived positive aspirations toward higher education are not supported by past academic performance.

The results of the three workshops, as reflected by participant critiques and the analysis of a 1972 questionnaire survey of the participating counselors, revealed very positive responses regarding the extent to which workshop objectives were met by program activities. The workshops provided the means for a large number of school counselors in Mississippi to examine a range of concerns evident in pre-college counseling with specific attention on the needs of black students. The sessions provided opportunities for black and white counselors to meet together with a common focus on guidance activities which assume new dimensions in view of increased desegregation of the public schools. In addition, the role of the traditionally

black college as an institution particularly sensitive to the needs of black students received renewed attention and channels of communication between the college and secondary school counselors were reinforced.

The assistance of the many individuals who participated in the planning, served as consultants and discussion leaders, and supported the workshops in other resourceful ways is gratefully acknowledged. The largest measure of credit for the outcome of the workshops goes to the counselors who attended. By confirming their interest, revealing their experiences, and by their enthusiastic participation they made the sessions particularly relevant to workshop objectives.

IMPERATIVE ISSUES FOR COUNSELORS IN THE 1970's

Cleopatra D. Thompson
Dean of the School of
Education and Technical Studies
Jackson State College

As an institution dedicated from its inception to meet the needs of the more deprived people by continuously seeking innovative ways of coping with such problems, Jackson State College today takes on a new dimension and partnership in hosting this workshop for school counselors in Mississippi. Time does not afford me the opportunity to present specific examples of the varied past and present education involvements of Jackson State College. This conference is another expression of concerns and commitments.

At this time America is facing grave educational problems at all levels. Increased school population, violence, poverty, taxpayers in revolt, drug addiction, unemployment, the increase in juvenile deliquency, environmental pollution, and the constant threat of the possibility of nuclear extinction, point up the new kinds of partnerships needed between elementary schools, secondary schools, colleges, universities and communities to cope with the ever increasing complexities of individuals and of society. The issues facing mankind are not new, but they have become more grave.

Dr. Donald H. Smith, Director of the Center for Inner City Studies, Northeastern State College, Chicago, Illinois, recently stated:

> The American dream of free public education for all children to develop to the upper limits of their potentials has never been realized. And for the disadvantaged minorities -- Negroes, Mexicans, Puerto Ricans, American Indians, and poor Southern whites -- American public education has been pitifully ineffectual. Judged by almost any critical factor -- number of college entrants, type and duration of employment and life style -- the schools have failed the dispossessed minority pupil. The schools

> have failed, as have their agents, the teachers, and those who have trained teachers. Only if we can recognize the magnitude of our failu e and its price -- hungry, angry, bitter citizens whose lowly state threatens the security of all -- can we begin to reverse the tide.

A further indictment made by Dr. Smith was that teachers have failed because, for the most part, they don't know anything about, care little about and have not been trained to teach black and brown people. What about counselors? Have they also failed in their roles?

Recent efforts in Mississippi to reorganize its public schools into a unitary system have made us more aware of the fact that Negro students make up more than 40 percent of the school population, and in some districts constitute 90 percent of the school children. Some students are prepared to cope with the change; others, both black and white, need more and improved guidance.

What are some of the imperative issues that should have implications for public school counselors and college personnel if they are to cope with the problems set forth as objectives of this conference? In 1966 an estimated 60,000 full-time counselors with professional background other than or in addition to teaching were serving as pupil personnel specialists in the public schools of the nation. While it is now generally acknowledged that guidance services are indispensable at all levels of education, these services are especially needed for deprived children. Yet research shows that guidance and psychological services have been provided most frequently in advantaged areas.

Counseling Imperatives

There are six imperative issues for counselors in the Seventies:

1. Understand the impact of poverty on the child and his family.

2. Understand the sociological and psychological problems with regard to race and desegregation.

3. Have a knowledge of the principles of learning.

4. Have a clear understanding of the responsibilities and changing roles of the elementary and secondary schools, as well as the changing roles of administrators and teachers.

5. Have information concerning the characteristics, demands, and attitudes of individual teachers.

6. Understand the use, misuse, overuse, and misconceptions about tests in guidance and counseling.

The first imperative is to understand the impact of poverty on the child and his family.

Children commonly considered disadvantaged are the results of poverty or chronic unemployed or unemployable fathers or one-parent homes -- frequently mother-dominated. The socially disadvantaged is that portion of the population that was characterized by the late President Franklin D. Roosevelt in the 1930's as being "ill-housed, ill-fed, and ill-clothed." To this triad may be added many other forms of deprivation, some of which cut deeply into a person's self-respect, and a very specific one: ill-educated. Culturally disadvantaged children often have as one of their major handicaps conspicuous defects in language and speech.

In 1963 it was estimated that there were over 40 million people in the United States living in poverty. Twenty-seven percent of all in the poverty class are Negroes, although Negroes compose only about 10 percent of the population. The fact is no longer surprising. What is often lost sight of is another fact. One that highlights an economic rather than a racial problem is that 73 percent of the poor are white. In 1966, more than 11 percent of all white families were so classified. It becomes clear when children with a poor cultural heritage are admitted to school they often find it more difficult to obtain as much benefit as their privileged fellows from the same course of formal education, because they bring less with them. The term disadvantaged is also used to describe boys and girls who come from widely differing peoples about whom counselors need to be informed in order to understand their traditional values and cultural patterns that often make them appear different.

Social problems for poor children and their families are many. Such problems may mean failure in school, feelings of inadequacy, and eventually dropping out. For parents, feelings of frustrations, despair and hopelessness are common and often communicated to the children. As a result the cycle of poverty from one generation to another is established. Sargent Shriver has said:

> Poverty children are the most helpless victims. But they are also more easily removed from its clutches. By meeting their needs for attention and affection, by tending to medical needs that drain their energy, by opening their minds to the world of knowledge, we can set them on the road to

> successful lives. We can break the vicious cycle that would turn them into poverty parents.

This is one of the imperative roles of the school counselor. Counseling of children and consultation with teachers and parents are, to some extent, functions of school counselors; therefore, "counselors must have knowledge of the anthropological factors related to poverty, racism and oppression." Likewise they must understand the child from the more affluent home.

The second imperative is to understand the sociological and psychological problems with regard to race and desegregation.

The counselor must be free of myths and stereotypes that formerly encouraged advantaged children to enroll in college preparatory curriculums and the disadvantaged children in vocational programs. The old theory of inborn capacity, and the difference between innate ability of the philosopher and the bus driver arise not from differences in natural talent, but from habit, customs and education. Genetic determinants appear to be responsible for only a small fraction of subnormals.

The major determinants of personality are biological, psychological, social and educational. More problems arise from the latter three determinants. Deprived children start life at a disadvantage. Social handicaps are often converted to organic defects, and the gap widens with age. Minor brain damage impairment often accounts for children's faulty perceptual processes. Children with brain damage often show signs of awkwardness in their motor activity which prevent them from establishing an adequate repertoire of motor patterns. Neurological developments rather than defects may be a factor in reading disability. Sensory defects are biological rather than mental. Fatigue caused by inadequate nutrition and rest may cause a child to be restless and inattentive in the classroom. Education problems must be traced to their roots.

A third imperative is that the school counselor have knowledge of the principles of learning.

Good counseling is teaching, and good teaching is the stimulation of students to learn effectively. If the counselor is to help students prepare for success, he must be aware of factors involved in the learning process. He should know about individual differences and factors which influence learning both positively and negatively. In my opinion, we have only given "lip service" to individual instruction.

The counselor is in a unique position to supplement the work of the classroom teacher through his individual contact with the students. With mounting class sizes, a teacher may have increasing difficulty in recognizing and meeting the needs of all the students in a class.

Thorndike was one of the pioneers in psychology who laid the groundwork for the use of psychological knowledge in education. His work on the Laws of Learning have had tremendous impact on teaching and learning.

The gifted, average, underachiever and the retarded learners come to school with individual learning problems. The program of teaching and counseling must be based on an understanding of the child's nature as a bubbling, active curious being, ready to learn about his world when methods of instruction and subjects are adapted to his needs and interests. Counselors may be helpful to administrators and teachers in discovering new ways of studying behavior and ways of behaving. The changing school reorganization in Mississippi has created a need for new models of counseling. A growing emphasis prevails on innovations in education -- the search for new ways to challenge the learner in the classroom. In a rapidly changing multiracial and multicultural society the counselor must become more sensitive to the needs of his clients; he must be able to articulate and assess the needs of the affluent child and the disadvantaged child. The counselor is in a strategic position to help affect some changes with the tools available to him. He would be remiss of his duty if he did not make the attempt.

A closely allied imperative is for the counselor to have a clear understanding of the responsibility and changing roles of the elementary and secondary schools, as well as the changing roles of teachers.

The counselor needs to know what the job of the elementary and secondary school involves -- what are the impacts of curricular changes and school organization, such as team teaching, ungraded classrooms, and individualized instruction. He needs to know the impact of science and technology in teaching. He should understand the non-teaching duties, and the demands for graduate study and other in-service obligations of the teacher required to keep alert professionally.

The social order has undergone a thorough transformation during the decade of the 1960's as a result of modern technology. If education is to have meaning for life, it must become more relevant and pass through an equally complete transformation.

The fifth imperative is for the school counselor to have information concerning the characteristics, demands and attitudes of individual teachers.

To achieve adequate communication among counselors, teachers, and students it is desirable that the counselor knows the methods of instruction used by specific teachers. Some teachers have strong biases, for or against students, who are not: men, athletes, scholars, women, well-to-do people, campus leaders, persons with strong religious faiths, or who are individuals of races other than their own. Knowing the attitudes of as many of these teachers as possible should and can improve the quality of help given by counselors to students. Often a student's enrollment in or dropping out of a course depends upon the biases of the teacher of that course. Course requirements and standards differ considerably among teachers and departments. Some teachers require that assignments be in exactly on time; others allow considerable leeway in such matters; some teachers give students individual help with their problems; others will not. A student may make a better grade with the same effort with some teachers and with some departments than others; absences receive little attention from some teachers; grades are related closely to attendance by others. Some teachers give low grades the first part of the term and higher grades at a later period; whereas others make no such differentiation. Some teachers base the final mark almost entirely on the final examination; others give little weight to it. Such information is therefore useful to the counselor when students seek advice about enrolling in or dropping courses. One of the most important ways in which the student personnel worker can help the classroom teacher is by interpreting and clarifying his role so that the classroom teacher will understand how the counselor contributes to the total educational program.

The sixth imperative for the counselor is to understand the use, misuse, overuse, and misconceptions of tests.

Tests are important tools for the teacher and for the counselor in the guidance of young people. Tests and inventories are tools of appraisal by which plans and decisions may be made more realistically and intelligently. Tests provide valuable information which may be utilized for guiding students in course selection and in vocational planning. A pupil's understanding of himself and of his personal development improves as he gains information about his aptitudes, interests and personality. Care should therefore be taken in the selection of tests, and the data obtained should be properly interpreted and intelligently utilized in both instruction and guidance activities.

Standardized tests are among the most objective and dependable sources of information on pupils. The realization of the school's objectives may be facilitated as all accumulated data are carefully studied and applied.

Downing states in his book, *Guidance and Counseling Services: An Introduction*, that the specific aims and purposes of testing service to the school are as follows:

1. To determine pupil achievement level and progress
2. To gain data for diagnostic purposes
3. To ascertain aptitudes
4. To provide for identification of interests
5. To improve instruction
6. To determine existing self-concepts and attitudes
7. To ascertain social adjustments
8. To identify underachievers and overachievers

In spite of the contributions tests have made to education, they do have limitations. As early as 1935, Dr. E. F. Lindquist warned that "it is . . . important that the limitation of present measuring instruments be more adequately recognized. Even the best tests now being provided fall short of measuring all of the desirable outcomes of instruction in any field of subject matter."

Since the early 1950's there has been mounting unrest regarding the misconceptions of intelligence tests. Public concern about testing stems in part from the rapid expansion of testing itself -- the large number of persons at all ages and all walks of life being tested, their increasing use of tests in making practical decisions that are of vital importance for both the individual and society, and their social implications.

Misconception is the incorrect interpretation of test scores by parents, teachers, counselors, other users, and the public.

Dr. Frank B. Womer lists ten points with regard to misconception, misuse, and overuse of tests and test scores. They are as follows:

1. Perfect reliability of a test score
2. Confusion of norms and standards
3. Assumption that test scores predict success or failure for individual pupils
4. Determination of vocational goals
5. Assumption that intelligence and achievement are separate and distinct
6. Assumption that interests and aptitudes are synonymous
7. Misconception of the meaning of certain types of derived scores
8. Using standardized tests for final grading promotion
9. Judging the effectiveness of teaching
10. Comparing results from different tests

Another misuse to add to this list is that of using test data to divide students on the basis of race.

Too often it is assumed that an I.Q. of 105 represents performance different to that represented by an I.Q. of 104 and definitely inferior to a score represented by 106. Too often we fail to realize that a test score is best interpreted as a good estimate of the general level of performance and that it will vary from test to test and from time to time. The assessment of human traits and abilities is not at the same level of accuracy as that found in a physics laboratory. It is probably closer to the level of accuracy found in predictions of weather in which temperature predictions are within a few degrees of actual temperature, but in which 10 or more degrees are common enough to be remembered vividly by critics.

Dr. Samuel Shepherd of the Banneker Group in St. Louis says teachers should be counseled to:

> Quit teaching by I.Q. Children learn to play the role as expected by the teacher. If a child is assessed as having low potential for learning, and is treated accordingly the child will play the role assigned to him.

> It is essential that the teacher respect the child who does not have the skills for performing according to set norms. This is a critical point. It is not difficult for the "less gifted" child to see that greater respect is shown for the more fortunate.

Teachers and counselors should abandon the attitude of condescension. People want to earn respect. They don't want pity. There is always the temptation to treat the disadvantaged child with condescension. To be effective, counselors and teachers need to establish rapport with families of the pupils. Norms and standards represent human judgments of the level of performance that should be attained by a group of pupils. It is reasonable to assume, however, that pupils in many school systems will tend to perform at a level close to the test norm. In others, however, it is reasonable to assume that pupils will perform at a higher or lower level.

It is well established that students who succeed in colleges of engineering generally make high scores on numerical ability tests, yet it is not correct to conclude from such data that Johnny, who ranked at the 50th percentile on a numerical ability test, will not succeed in engineering courses. It is correct to conclude that of every 100 students with numerical ability scores the same as Johnny's, only a small percentage will succeed in an engineering curriculum. The test does provide information of a probability type; it enables a student, parent, or counselor to know the odds for success or failure. Binet's idea of the use of tests was to counsel pupils "in" rather than counsel them "out." The use of test scores in vocational counseling should tend to open doors of possible occupations rather than close them.

Implication of Imperatives

There must be greater cooperation between teachers, counselors, and other school personnel; between the school and community. The home, school, and community--these institutions cannot be isolated from each other. Such groups may not always agree on strategies in solving educational problems, but they should agree on basic principles and issues. Parents know very little about state and federal programs. There must be more dialogue in order that all people feel that education is everybody's business. Communication is a problem which has plagued mankind of all ages. How can we adequately tell our education story of the needs of students from pre-school through the university? We must know the facts and present them convincingly and honestly so that they are not misunderstood and/or

misinterpreted. It is distressing when teachers cannot communicate with counselors and school personnel, and when counselors cannot communicate with parents. Parents have told me that they have sought the advice of counselors regarding their children, but counselors have been evasive on such issues as desegregation, pupil placement, and other issues that affect the lives of their children.

There must be rededication to the goals of education. The issues facing us today are not new. The former president of Columbia University, Grayson Kirk, indicates that tradition weighs heavy on education. We must be sure that the weight of tradition is not so great as to crush initiative and experimentation.

Since this conference is primarily concerned with education of Negro children, I now raise the question: How can our schools do a better job in training these children? It seems to me that as teachers and parents we must ask ourselves how we are going to help to educate the next generation, especially the Negro child.

The Negro student faces unprecendented new challenges. He is constantly being uprooted from his schools and deprived of Negro leadership in schools as he moves into desegregated situations. This places a greater responsibility on the counselors.

We must set aside fears as educators and face the responsibilities of tapping the national economy in helping to educate the nation's children. Acquaint ourselves of all available resources--federal, state, local, and private. We must be willing to risk opposition, the inevitable opposition of colleagues who are content to dig deeper the time-worn grooves of customs and traditions. We must be willing to try the new. Progress comes only when we are willing to make changes and even willing to make mistakes.

Counselors have a great opportunity and challenge to help meet the needs of students in the Seventies. May you be reminded that:

> Whatever you write on the heart of a child,
> No water can wash it away;
> The sands may be shifted when billows are wild
> And the efforts of time may decay.
> Some stories may perish,
> Some songs forgot,
> But the graven record,
> Time changeth not.

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SEVERAL CULTURAL FACTORS THAT MUST BE CONSIDERED FOR EFFECTIVE COUNSELING IN OUR INTEGRATED SCHOOLS

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Jackson State College and The American College Testing Program are to be commended for initiating this timely conference. Its timeliness is borne out by many kinds of problems that have already been encountered in efforts to integrate our public school systems. And we can anticipate many more problems growing out of the most recent attempts at teacher integration.

As a point of departure, I should like to share with you some of my thoughts regarding a number of cultural factors which require consideration in order to provide effective counseling in integrated schools.

For a long while now America has thought of herself as being the melting pot of the world where the assimilation of people of varying ethnic, religious, and national origins has been concerned.

To some extent, this melting pot concept is true. It has happened for certain ethnic, religious, and nationality groups but it has not happened for blacks, Indians, Puerto Ricans and Mexican-Americans. It has not occurred for numerous reasons, including segregation and discrimination in education and employment opportunities. Blacks have had to live through both physical and economic slavery. The Indians have had to survive the reservations, and until very recently, Mexican-Americans had to live with being almost completely ignored by the society. These groups have more or less remained outside of mainstream America.

Their being left out of the mainstream more or less forced each group to develop an indigenous culture; a culture of its own making; cultures supportive of the needs of each group to survive and have its being.

It is this indigenous culture that I would like to have you consider first, for unless the counselor understands and appreciates the influence of cultural differentials in the lives of human beings, they are doomed to defeat even before they have begun the counseling process.

In that our particular significant cultural group differentials are blacks and whites, I shall attempt to direct my remarks to several critical cultural factors of these two groups where your counseling efforts are concerned.

For a long time now our academicians have fostered a concept of culture that is being seriously questioned today. I have specific reference to the idea of sub-culture. This concept is causing a problem today because, as we examine each culture, we have found that regardless of whether said culture belongs to a big group or a small group in our population, it has within it the necessary traditions, learning experiences, and living patterns to support the continuing existence of the group, fostering at the same time characteristics of uniqueness that set the different cultural groups apart.

In that each culture does the same thing for the group concerned, I question the concept of sub-culture because it carries the connotation of inferiority, which cannot be demonstrated if numbers are disregarded. To say this another way, black folk make up one of the minority groups in America in that they represent only about 10 percent of the population. Numerically speaking, they are a sub-group within the larger society. Culturally speaking, their culture is just as authentic, just as functional, just as utilitarian as is the white culture.

The sub-culture concept has been too frequently prostituted to mean sub-human, below par, incapable, innately limited, etc. For example, the sub-culture idea regarding blacks has led many whites to believe that blacks cannot learn as well as whites. Of course, these whites have no appreciation for the differences in cultural experiences that exist between the two groups, and how these differences affect the learning patterns of both black and white students.

To be more specific, black culture -- or the black experience -- programmed the black man to believe:

> I am not as good as the white man because even though we both have the same amount of education, and we both have received our graduate degrees from the same graduate schools, I am paid less for the same

job and I am not promoted to positions of supervisor and director as are my white counterparts.

Such experiences have hindered the stimulation and motivation of young blacks to seek education as a way out of their second-class citizenship status.

By the same token, the manner in which the law has been applied to blacks has had its influence in shaping the black culture. For example, because for so long any white person could and did, to some extent, take the law into his own hands in relationships with blacks, children of black families living in our urban ghettos learned very early to be evasive and protective of the members of the family and their community. Even a four-year old has frequently learned the correct responses to the salesman whom the mother is not prepared to pay. The cultural differential influence is vividly illustrated in the story about the responses of a four-year old black child from a low-income family, and the response of a middle-income white child faced with the salesman at the door and mothers, for different reasons, desiring not to see them.

The black child's mother instructed him as in previous cases, to say "My mother isn't home today."

The salesman came and the black child told him his mother wasn't home.

The white child's mother followed a similar procedure in telling her child to tell the salesman she was not home.

The white child, unaccustomed to playing this evasive and protective role, said to the salesman, "My mother said to tell you she is not home today."

Culturally speaking, the black child is already far ahead of his white counterpart when it comes to knowing how to survive in the low-income black community. The white child, on the other hand, would be at a definite disadvantage in such a setting because his culture has not prepared him to survive in such an environment.

The black child, having to resort to such tactics so early in his life starts developing a negative point of view toward whites, based on his personal experiences.

Inequitable application of the law to blacks over the years has created a pattern of distrust and a well-spring of antagonism against law enforcement officials.

Our severest expression of this antipathy is seen in the Black Panthers. The counterpart of the Black Panthers in white society is the K.K.K. Each is dedicated to making the law behave in their own interest.

As white and black counselors, you are having to deal with young people who are very much aware of these inequities of our larger society and who are at this time reacting to same.

I should point out here that while the American experience has resulted in the development of a black and white culture, both cultures have had their influences in the shaping of each other. For example, just as discrimination and its associated woes have influenced many blacks to think of themselves as inferior, the same experience has suggested to whites that they were superior, when in reality, the major difference has been a matter of access to the available resources of this nation, particularly education and job opportunities.

Unless we accept the concept of two cultures, we will continue to make the mistake of treating two patients having different symptoms with the same medicine. As you know, the outcome can be tragic, and in so many instances in the past it has been tragic, for both black and white individuals. This brings me to my next point.

In recent times we have heard our black students, first in the colleges and now in our high schools, charge black faculty members with being "whitenized," meaning a black person who has internalized the value system of the dominant white culture.

At first, this was a most irritating charge and we blacks denied the charge vigorously. However, as the heat of emotion died down and we had a chance to reflect on the charge, we have had to agree that the charge is a valid one. And as we have considered it further, being "whitenized" is a very natural state for most of us. When we re-examine the educational experiences that have been ours, there was really no way to escape the whitenization process.

To consider some of the major influences in the whitenizing process, we can think back to our early elementary grade years and the books we used. Mine had Jack and Tan and Dan in it; they were white and the experiences that they were having were completely foreign to my own reality.

My school was a rather nondescript, small, poorly lighted and poorly heated Baptist church on the back side of a plantation. I went there and walked to get there.

My white counterparts were riding buses into the local town where they attended the consolidated "white school." They had a nine-month school year. We blacks had five months.

Our textbooks continued to reflect only the white world on into the high school and even in our colleges. Some few sensitive principals attempted to introduce us to our own culture via a course in Negro history, but the black experience was never treated as the important part of the whole that it is.

The teacher who taught us, the textbooks used, and the ideas, concepts, and philosophies taught were all designed to fit the individual for operating in white society and not the black society.

Many parents who struggled to send their sons and daughters to college lamented the fact that providing them with a college education resulted in alienating them from the home and their community. The education received made it figuratively impossible for them to "go home again." It made it impossible because it was the kind of education that made us ashamed of our heritage. It made us ashamed of our native and indigenous communication tools; it made us ashamed of our parents who had no opportunity to learn formal English. It made us ashamed of everything that could be identified as purely Negroid. Many of us ended up rejecting and otherwise hating ourselves. Our educations equipped us to function in the middle-class white world, but we found that the middle-class white world rejected us, and we were not prepared to "go home again."

Black counselors need to carefully examine themselves to be sure that their values are in tune with the cultural experiences of black students, if they are working with black students. If you are a black counselor working with white students, the same admonition is just as important.

The "whitenized" black counselor working with black students will not be able to appreciate the search for idenity that black students are involved in today. They will not understand the need of black students to get together as a group nor their need to be heard and otherwise assert themselves. Not understanding these motivations in the lives of these students at this time can make the difference between successful counseling and unsuccessful counseling.

White counselors, on the other hand, have to be mindful that their educational preparations, in most cases, have been completely "whitenized." Hence white counselors

will have to make a real effort to become, as the young people would say, "blackenized." Another very apt description of what they mean is seen in the expression "thinking black." This simply means that the white counselor would familiarize himself with the black experience, study blacks as blacks have been forced to study whites over the years, and plan activities and make decisions involving black students on the basis of your understanding of the motivations that are operable in the black experience.

White counselors will need to be continually alert to the stereotype thinking that has been perpetuated by the white culture. Some examples are seen in these expressions:

"Blacks are basically lazy."

"Blacks do not have the mental capacity of whites."

"Blacks are all alike."

"All blacks can sing and dance."

"Blacks are sexual athletes."

"Blacks are prejudiced toward whites."

"All blacks will steal."

"All blacks would like to be white."

As a white counselor working with black students, your every action is going to be under close scrutiny until you have proven to the satisfaction of your students, that you are sincere. Persistence is another one of the qualities that you must exhibit in your relations with black students, for if you run away at the first confrontation you will fulfill their anticipated concept of your behavior as a white working with blacks. Their reactions will be to the effect: "See, I told you he didn't mean what he said."

As a counselor, it really doesn't matter what color you are if you are acceptive. Sincerity encourages acceptiveness, and acceptiveness encourages persistence. Being acceptive means that you take the human being as he is, his strengths, his weaknesses, those things in his culture that are different from yours as well as those that are similar to yours. It means that you are always ready to accord to any human being all of the rights and privileges that you would want for yourself. It means taking seriously the matter of being your brother's keeper, whether he be black, white, red, brown or yellow.

There is much confusion in our academic world today around this whole matter of integration. I believe that counselors are in a strategic position to help bring more and better understanding to bear on the problem. Certainly counselors need to understand enough about what black and white people are feeling to respond intelligently and appropriately to the many attitudes that are presently revealing themselves among blacks and whites. A case in point would be what appears to some whites and blacks to be an effort on the part of the young blacks to resegregate themselves.

Those of us who have looked to integration as the answer to our problems have been jolted by the outcomes of much of our efforts to have an integrated educational system. The jolt has been so severe in some instances that many blacks and whites are ready to give up on the whole idea.

I do not believe that giving up is the answer. However, I do feel that it is time for us all to take another look at the meaning of integration as it was perceived by most whites and blacks in 1954, and what our experiences since that time have suggested it should mean.

As integration was perceived initially, it meant the disappearance of anything Negroid in origin including our institutions, our cultural heritage and, most critical, our personal identities. The black culture was seen as disappearing into the big white middle-class world.

Our experiences have taught us that this concept of integration was an erroneous one. It smacked of the most vicious form of racism because it denied the label of good to anything that was of black genesis. This posture ignored completely the fact that we have in blacks and whites two distinct cultures, and that any group having so defined itself would not find its ego supportive of the loss of its identity. On the contrary, experience has taught us that having group identity and support are essential to the development of a sense of security. This will, in turn, enable a person to view himself as the equal of any other human being, and thus able to enter into integrated types of activities with confidence.

Given the general attitude exhibited by white society, black children integrated into white schools have had even less of a chance of developing the kind of self-concept and confidence that would make for successful integration. The same might well be the case if white children are sent into black schools and become the minority group. It will certainly happen if our administrators, teachers, and counselors in our schools fail to be acceptive of cultural differences and operate in a manner recognizing these differences.

Because black people are beginning to think as well of themselves as white people in our society, they are insisting that the white society view them as equals. We blacks have our music -- sacred and popular; we have our institutions in our churches, colleges, lodges, social organizations; we have our history, having served this country four million strong prior to the Emancipation Proclamation, and having fought in every war in which this nation has engaged; and we have our unique food patterns. In other words, we meet all the qualifications of a distinct cultural group and we will not willingly allow this identity to be destroyed. What is desired is equal treatment in every aspect of the living experience.

Recently, such expressions as cultural pluralism, biracialism, coexistence of the races have received a great deal of attention. These expressions suggest a dawning awareness of the fact that each cultural group in our society has to be accepted as an equal before we will have the foundation upon which an integrated society can be structured.

People who do not know who they are; people who do not have a sense of history; people who do not understand their own problems are hardly ready to grapple with the kinds of problems that a truly integrated society is going to require.

As counselors you are in a position to make really significant changes in the educational accomplishments of your students through the utilization of cultural background understandings.

Finally, I should like to close by paraphrasing several quotations from Bernard Shaw's works as cited in a recent issue of *The Atlanta Constitution* under the byline of James Reston on "Our Most Fearful Danger and Crime":

> There are millions of (uneducated) people, abject people, dirty people, ill-fed, ill-clothed people, who poison us morally, and physically kill the happiness of society and force us to do away with our liberties for fear that they will rise up against us and drag us down into their abyss.

He continues:

> (The inadequateness of educational offerings that) we have today in our great cities, degrades the (poor), and infects with its degradation the whole neighborhood in which they live. And whatever can degrade a neighborhood, can degrade a country and a continent and finally

> the whole civilized world, which is only a large neighborhood.
>
> Its bad effects cannot be escaped by the rich. When (inadequate education) produces outbreaks of virulent infectious disease, as it always does sooner or later, the rich catch the disease and see their children die of it. When it produces crime and violence, the rich go in fear of both. When it produces bad manners and bad language, the children of the rich pick them up, no matter how carefully they are secluded.
>
> People will be able to keep themselves to themselves as much as they please when they have made an end of (inadequate education) but until then they will not be able to shut out the sights and smells of (it) from their daily walks; nor to feel sure from day to day that its most violent and fatal evils will not reach them through their strongest police guards.

The children of the affluent can generally make their own way with what help their parents give them. The children of the non-affluent -- the children of the poor -- in our schools need your special attention if America is to escape such a prophecy.

This is our challenge.

COUNSELING IN CRISIS: BLACK AND WHITE TOGETHER

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In the not too distant past, in counseling as in everything else, white was white and black was black, and there existed great certainty about this fact. People tended to view one another through the lens of stereotype. Whites and blacks tended to view one another not on the basis of tentative hypotheses but firm conclusions anchored in gross misconceptions. On the fundamentals of the social order -- education systems included -- it was assumed that two different worlds existed in some narrowly defined "natural order" and that change, if any, was to occur through some mysterious mediation of time. In the old days when a large portion of the nation accepted "separate and unequal" as a matter of right and justice, the very words "interracial" carried a heavier load of disapproval than they do today. Many men ardently believed that there existed only one public and that this public was not black. These blinders blocked out broad conceptions of justice, of equality and of the public and contributed to the myopia that made the upheavals in society during our time seem alien, strange and threatening. The ancient stereotypes did not prepare many of us -- black or white -- for the newer definitions of the public and of citizenship. The old polarities, the venerable but unfounded certainties, the un-examined assumptions -- all were caught in the shifting foundations of a fluctuating social order.

For many of us who had reached adulthood in the late 1940's the external changes, reflected in the tremendous rise in political agitation, moved faster than those internal values upon which we had grounded our view of the world. In the middle 1950s when it was declared that, constitutionally, education in public institutions should be colorblind our ancient blindness made it extremely difficult for us to see the demands of the new era. Whatever else we may say to the contrary on ceremonial occasions, all of us are creatures of our earlier socialization. The split world of race did not prepare us for the projected world of persons unfixated by color consciousness.

As much as any other institution, the educational establishment was committed to the status quo and indeed dependent upon it. At the same time, the schools were also the places where the new and innovative was sought and celebrated. This in itself was not particularly remarkable, for educational institutions have always oscillated on a tightrope stretched between the present and the future. What is significant is that the tightrope of race is perhaps thinner or narrower than most others, characteristically generating greater fear and anxiety than usual, for definitions of power and identity were interwoven with the strands that composed it. Yet another strand was simple ignorance, flanked by illusions. As change came, the most conservative of us took refuge in our earlier beliefs and in many ways fled the future. The less conservative of us sought to move positively toward the future. The past reality of course was one of dual school systems; the future projected unitary school systems. For the close-minded individuals clinging unreflectingly to the past the future loomed as a dreadful era when the best, however defined, was never to be attained. For the open-minded, the future seemed a vista of possibilities useful to closing the gap between the preachments and practices of this society. As non-racial public schools were proclaimed the law of the land, neither pessimist nor optimist was ready for the future. Among the unready were the counselors. Indeed, counselors had a double burden--that of becoming ready for unitary school systems and of convincing many persons inside the educational establishment that a professional and functional parity existed between the world of the counselor and that of the classroom teacher.

Even in the so-called normal era of dual school systems which accepted racial polarities and clear specialization of roles between the student and the teacher, counselors had problems of a delicate sort. As a rule they proceeded on a case of individual basis as they went about their work, hopefully supplying insight and expertise that was not easily available elsewhere on the school campus. Counselors were expected to advise with the purpose of correcting maladaptive behavior, they were expected to monitor the ranking and achievement data banks on students and also to offer practical advice with regard to student vocational choices. In short, counselors were expected to solve real behavior problems, supply concrete data about the performance capabilities of their charges, and serve as a guide to the world of work.

In many schools, in handling problems of behavior modification, counselors often were seen as correction officers. Individual students generating collective classroom problems would be dispatched ultimately to the counselor's office for a "talking to." For far too many classroom teachers, this role of the counselor subtly changed to a

less professional one than that of classroom work. In a sense, counselors were seen as academic "plumbers", excellent to have on hand when there is a leak, but not for lunch. Classroom teachers viewed themselves as more professional than counselors whose task it was to process the classroom failures. Paradoxically re-enforcing the sense of professional superiority perhaps was also a feeling of guilt on the part of the classroom teacher over a deficiency that made counselors necessary in the first place.

Counselors were expected also to have a certain expertise in the collection and management of survey and evaluation data on student achievement and performance capabilities. Tests and test results were parts of their working equipment. Along with psychologists, psychomotrists and others, the counselor was expected to provide useful information for evaluating the performance of individual students as elusive and opaque as are the concepts of ability, aptitude, and skill, the counselor was expected to make professional judgements affecting the immediate future of students before him. This of course was a continuation of the double image that is so hard to erase -- the counselor as correction officer and the counselor as intelligence analyst.

Finally in the old days, as now, counselors were expected to serve as expert guides for students facing what had been termed the world of work. As a matter of fact, this aspect of the counseling role grew to such magnitude that we have an entire sub-field, vocational counseling, even at the secondary level. Vocational counselors are expected to keep abreast of changing and emerging occupational opportunities in the world beyond the campus. As with so many other expectations, however, this one is modified by the sheer volume of work most counselors confront directly on campus. With their days filled with reports and meetings, many counselors slowly find themselves depending on information that accidentally reaches them rather than on information they have generated off campus. And it does not require much effort for students to sense the obsolescence of occupational data. Too great a gap between what the counselor recommends and what is possible naturally reduces the prestige of the counselor in the eyes of the students.

It is true that the normal functions of influencing student behavior, participating in student capabilities assessment, and supplying career advice are beset with problems in situations devoid of race. These problems and activities can assume a far greater role in interracial or unitary schools and teaching situations. In the matter of behavior influence, for example, there are difficulties stemming from the differential socialization based on race and on socioeconomic class. Horseplay at the beginning of a class between two black or two white students may go unremarked

and create no problem. The same horseplay between black and white students, especially as it takes on aspects of domination and subordination, may quite easily escalate into a group contest in which the players are actually race champions. The brushing of shoulders by two students of the same race might elicit nothing more than a glance. When the shoulders are white and black, the encounter is quickly evaluated in terms of accident and intention with racial connotations. The principle and its corresponding problem can be applied to many other kinds of behavior that might place students before a counselor, ready or not. And by simple extension, difficulties and differences of interpretation can be applied to life styles.

In a desegregated teaching situation wherein the gaps in socioeconomic class are transferred directly to a classroom, the corresponding differences in race and class behavior are likewise manifested. It may be true, for example, that white middle-class students traditionally have been more future oriented than black low-income students for whom immediate survival considerations are an inescapable necessity. Behavior aimed at distant gratification probably does not stimulate black students to the same extent as middle-class whites in the same classroom. Lack of interest based on perception of class possibilities is hard to separate from lack of interest as a function of personality. With the boredom that accompanies such low interest often appears maladjustive behaviors. With the middle-class future oriented teachers such boredom often is interpreted as a spiteful rejection of the central values of the educational institution. Consequently, very little is required for the teacher to shunt the poor student off to the counseling center for "correction." All too frequently, the correction should be made at the desk of the teacher. More simply, it is the teacher who needs the correction.

When such a student encounters a counselor whose blinders prevent him from seeing the real nature of the situation, the original classroom error is compounded and the student all too frequently finds himself off the campus entirely, suspended or expelled and harboring a dislike for academia and all of its works. Ignorance of the values and the real world of the student by middle-class teachers and counselors often is the real cause of this common tragedy, an ignorance that greatly complicates the move toward a unitary school system. While the initial impetus toward this sort of unhappy conclusion may have originated with the teacher's failure to understand the social dynamic underlying so-called maladaptive behavior, the major burden for outside advisement on the classroom situation probably rests with the counselor. The counselor is often expected to be more aware of these social aspects of student lives than

teachers whose specialties may not always be class behavior and social differences. More than any one else on a campus, the counselor and the "desegregation" or "crossover" expert should be aware of the differential value system underlying the behaviors of students from widely differing social life styles. That awareness should extend to some comprehension of the social forces facilitating the emergence of these differences which are manifested in the classroom. Indeed, the very movement toward unitary systems is a reflection of the collapse of some of the differences between changes in the on and off campus worlds of black and white America. Black and white counselors thus stand in the middle of both the process and the path of the transition from dual to unitary systems. They likewise stand between past and future, between black and white, and the earlier this is realized the more effective they may become.

Beyond the examples given above, there are other more general kinds of considerations that could complicate the counselor's work in desegregated situations. When persons of different races are involved, these factors ineluctably affect one's assessment of the situation.

Subsumed under the category of color are those of sex, age, class, personality, and life style. In his work as a counselor, the individual should make a major effort to become sensitive to the role these categories might be playing in his analysis and assessment of behavior problems, intelligence evaluations, and career possibilities. The counselor should be cognizant of the subleties of these categories in the student-to-student relation, in the student-to-teacher relation and student-to-counselor relation, for they are all heightened in a social situation described as interracial and unitary. In a society where race holds such a central status, body contact between the sexes, for example, takes on a saliency and social significance that do not normally attend such encounters within the race. All of us can think of situations like this, and while we are thus thinking, let us not fail to note the irrationality of reactions to this. Such irrationality often extends up and down the age and class ladders. Definitions of "respect" differ between male and female, generation to generation, and from race to race. The counselor in an interracial situation must develop the skills to perform a mediating role between the races along all of these fronts. This task is most difficult, for little if anything has prepared the counselor to perform within this changing and often contradictory value and role system.

Like virtually everyone in a desegregated teaching situation the counselors must learn on the job, with advice from specialists being used to enrich and supplement data arising from the job. Although we have at least a generation

of desegregation thought and nearly two decades of tentative desegregation practice, relatively few persons, counselors included, find themselves prepared emotionally and even professionally for actual breaking of taboos and hesitations of long standing. On the other hand, school district after school district contains individuals who freely admit that their apprehensions were unfounded and that they rapidly learned enough about the intangibles of the new situation to be of professional value to their students and to classroom teachers. Many counselors express the view that their success rested on the adoption of a premise that all pupils in their particular school first of all were individuals and that refusing to view them categorically as white or black facilitated the learning process for all concerned. Other counselors have successfully surmounted the earlier fear by stressing the excitement of the newer possibilities for students to test their preconceptions with the new reality. Still others have used the career advisement role as a means of breaking down racial barriers between themselves and counselees. Many counselors have relied on their previous professional image and social position as a means of neutralizing the racial equation in many of the counseling encounters. Such a technique is often quite effective, although its continued use can subordinate the newer role of the individual as professional counselor. The ideal situation, of course, is for the counselor to be effective because of his professional role as a counselor.

In addition to the few techniques mentioned above, one should perhaps point out the role of the counselor from the perspective of the institution in a situation of racial change. As a general rule the counselor works with students on an individual basis, developing a type of confidentiality that seldom occurs or is really necessary in the classroom. The counselor must strike a functional balance between the loyalty of his relations with pupils and the loyalty of his position as a member of the school administration. Overcommitment in either direction greatly reduces his effectiveness as a counselor, for neither side will trust him. The loyalty demands of students and of the institution are not always in harmony. What is true in a situation independent of race becomes even more truthful in a situation involving race, for there does arise those instances where counselors are expected to manifest their racial loyalty, a most unenviable position when one is to function as a counselor after the period of loyalty testing. Does a black counselor "side" with black students? Does a white counselor let his color be his conscience? These are not hypothetical instances, but real cases where the politics of race intrude deeply into the counseling role and function. These considerations lead us to a second major topic -- special problems of opposite race counselors.

The problems of what here are called "opposite race counselors" stem from the distorting effect of racism on our perception, interpretation and management of social data. The term "opposite race" refers to those counseling situations where at least one of the individuals involved is of the opposite race. I think there are relatively few situations of stress and conflict involving the two races where at some point the wider question of race does not obtrude. Counseling is analogous to a series of conversations in which information and interactions are manifested--and we know of few conversations involving three or more individuals, one of whom is of a different race from the others where the implications of the fact of race will not make itself felt. In the three-person counseling situation--a typical one involving a student, a teacher and the counselor--where the matter leading to a counseling session is grave, the resulting analyses will usually carry some evidence of the fact that whites and blacks were involved. The great category of race is so embracive that it seldom can be completely ignored, nor should it be. There are indeed different experiences that shape blacks and whites in American society. All members of an interaction triad of the sort mentioned here were black and white long before they found themselves in a face to face interaction situation. In a desegregated teaching situation the opposite race counselor is confronted with the need to establish himself as a professional.

It is not easy to separate or order the priorities confronting an opposite race counselor, for much depends on the immediate and specific situation requiring his professional attention. If an opposite race counselor joins a situation where counseling already has been an accepted and honored part of the educational task, then perhaps the immediate problem to be solved is that of the particular counselor demonstrating his or her competence as a counselor. If the counselor's office is in poor standing with the students, especially if the image of counselor is that of a corrections officer or suspension agent, then the first step facing an opposite counselor is that of re-constructing the image of the role of a counselor in the educational process. Many nearly black or virtually all black urban schools have this sort of problem. The counselor and the policeman are seen as parts of the same repressive apparatus. A counselor might find himself in a school where he is a representative of a minority in terms of on-campus numbers. Here in particular the counselor needs to establish himself as a professional and as an insightful assisting human being whose interactions are directed toward neutralizing the intrusive effects of race in the counseling encounter. It is not easy for the symbolism and stereotypes of a racial sort to be discarded. The most common distortion in these situations seems to be a tendency to over-react. The need is to react in a balanced manner.

The militant symbol of law and order is as bad as excessively permissive good will, where to understand all is to approve everything. And the racial champion role is too volatile and uncertain to serve a racially diversified clientele.

Since one cannot foresee all of the special problems of opposite race counselors, and in the interests of greater clarity of exposition, I shall attempt simply to note some of the standard problems confronting "opposite race counselors." The first is that of establishing professional authority and respect in the context of racial stereotypes. How to avoid being known as the "colored counselor" and how to simply become the counselor with whom a student would rather talk? How to reduce the likelihood of being known to the black students as the "honky" in the counseling office and become simply the counselor who understands and who is supportive? The establishment of one's professional stance requires not only a firm grasp of the essentials of the field but also strong support from the principal's office and excellent rapport with the classroom teachers. Often it is a good idea to let the classroom teachers know of the major new developments in the field and also the types of services your office is prepared to render. Often it is necessary to remind the principal of the community of interests between his office and that of the counseling services, for indeed both offices exist for the welfare of the students. The principal's office is concerned with procedures that reduce the need for individual attention, whereas the counselor's office by definition requires facilities for individualized interaction. While many administrators rule by the management of exceptions, they tend to see the exceptions as negative situations to be contained as quickly as possible and often by the most easily available means. The counselor, on the other hand, operates by attention to the individual. The principal proceeds by categories whereas the counselor operates on the basis of individual cases. The two have different means to attain the same ends. The odds are the counselor is more abreast of the latest developments in counseling theory and practice than would be the principal, whose attention is now often filled with the politics and logistics of building a unitary school. Whatever may be necessary to obtain it, the assistance and support of the principal's office is crucial to the presentation of professionalism in a changing school situation. The effect of central office support is the conferring of local legitimacy upon the counselor and of demonstrating professional and institutional solidarity for the work of the counselor. This acceptance has the further consequence of reducing the role of negative stereotypes associated with the particular race of the counseling professional. The operating style of the counselor is necessary to support and expand the image of the professional counselor.

A second major task of an opposite race counselor is the study and analysis of the norms, values and sociological backgrounds of his new racial clientele. As we have repeatedly indicated, whites and blacks are divided from one another not only by the usually noted barriers, but also by the still rather formidable moat of ignorance, an ignorance that often surfaces during lunch breaks, certain types of ceremonial occasions where one race or the other has traditionally dominated the proceedings or other occasions. We have had strife between white and black students about the display of the Confederate flag and the display of the black liberation banner. In some places the homage paid to General Robert E. Lee generates as much uncertainty among black students as the celebration of Malcolm X's birthday does among whites. Among black students the norms may entail the setting of a high value on learning the latest steps in a complicated dance and a command of very intricate slang, while among white students the norm may entail the display of power through the showing off of wealth through personal possession far beyond the reach of black students. Different definitions of "cool" exist for the two groups, even though both may agree that a certain type of detachment characterizes coolness per se. Sexual norms may differ although it is highly probable that both black and white behavior in this area tend toward a sort of matter-of-factness and even laxity that did not exist during our own adolescent years. I am very familiar with one situation in a border state public school where perhaps the major problem confronting the counselors is the management of the interracial on-campus demonstrations of affections. Neither the parents of the students of either race nor the classroom teachers desired this, and even the more permissive of the counselors agreed that this sort of conduct independent of race was not good form. With race as a major element of this situation there was of course a distortion and inflation of reaction which virtually paralyzed those in authority. No one desired to further the sort of conduct that had made everyone so nervous and was so widespread. Attempts by the principal to condemn such displays served mainly to contradict the textbook equality and tolerance that did not exist in the community, a community built to avoid the black and poor. Officially no one was quite sure what to do. Off-campus visitation of the major offenders did not succeed in curbing it and on-campus admonitions only seemed to encourage it. Many classroom teachers and the several counselors all admitted to most unprofessional impulses when a student participant in these manually demonstrative announcements of affection was referred for counseling on matters other than this. Parents, teachers and counselors were hoping that summer would bring this norm or fad to a quiet end. This was a most unusual situation in which counselors were not effective because they were persons employed without sufficient training and with virtually no prior contact with blacks other than servants.

A third and perhaps more usual task confronting a counselor in an opposite race situation involves norms of a different kind. For the lack of a better word, let us call them norms of incentive or norms of aspiration. Many studies have shown that the aspiration levels and directions of black and white students differ. The differences are of course a function of the differential possibilities and probabilities of black and white students realizing their aspirations. In career counseling an opposite race advisor should take great care in avoiding those stereotypes which in the past guided one's assessment of the career potential of blacks and whites. Nothing can make a career counseling session so pointless or worthless as the giving of an unreflective judgement on career options on the basis of race alone. Students, especially a large number of blacks, are already complaining of being advised to adopt career choices of the sort one could call dead-end realism. White counselors quickly should become familiar with the fact that large numbers of black students emerge from situations that on the surface appear to be most unpromising and yet go on to academic and career success that might be expected primarily from a white middle-class youth. A disproportionate number of blacks in the course of their exposure to the educational system have moved above their original socioeconomic class level. We can all think of blacks whose rise from poverty and obscurity belied the usual norms or expectations. On the other hand, black counselors would do well to note that a white complexion, middle-class status, and two-parent home does not always mean that the student will move beyond the point of social origin. In addition, counselors in common are facing an attitude that is manifested by black and white students alike--a sort of career indifference. How does one counsel to motivate? How does one counsel to nullify the easily created cynicism that comes from a casual reading of the public press about misconduct by the socially elite and the economically powerful?

Striking a useful balance between the realistic types of career advisement and the idealistic goals as an older guide toward the world of work in a split world of race is not easy. Yet a primary responsibility of counselors in a unitary school system is or should be the development of first-rated data that serves to stimulate and guide the student, irrespective of color. The counselor should be able to demonstrate that not all black students will become servants nor will all white students head major corporations. In short, the counselor should know a great deal about the structure and dynamics of the world of race and work. The counselor should be able to transplant this knowledge into the language of incentive peculiar to the general style of the students in question. What has been said about the world of work, of course, applies

to the world of higher education, who goes or who should go to college, where they should go and why? These are major questions that a counselor should be prepared to give reasonable answers to and provide useful information on.

The above statements naturally imply that professional assessments are being made by the counselor on the basis of fairly sound information. The great bank of information for projecting and thus recommending courses of action for students is to be found in the student personnel records, the tests and the collective judgements of teachers through the grading system. For the counselor in an integrated teaching and counseling situation, it is not enough to say that standardized tests are all that we have to go on, or that they are the best that can be done at present. Little need exists for me to tell you that tests measure the verbal and mathematical habits and practices of the white middle-class almost to exclusion of the intellectual tools of any other group. The counselor must make a strong effort to contribute to the correction of analyses based primarily on such tests, especially in the case of black students. Because of their poverty, many of the black students have had to exhibit an adult level of intelligence as they serve as a second parent to a large family or make the decisions and carry out the plans which result in their attending school in the first place. White counselors in particular should know that so-called non-standard or ghetto speech often indicates a significantly higher level of mental ability than its practitioners reveal on a standardized test. While most teachers and counselors are middle-class, at least the counselor should make a professional effort to mentally enter the dynamic mental world of the low income and/or black students. All counselors in these kinds of situations face the task not only of learning the externals of the mental styles of the poor but also the interior meaning of those styles. No one should forget the fact that most blacks are from families where non-verbal manual labor is the rule and that most whites are from families where the manipulation of symbols constitute much if not most of the work performed. The counselor must internalize these differences so that he can contribute an insight that goes beyond the standard data. The counselor must go beyond the campus to the community and even beyond the community into the history of the persons who make up his clientele. By developing this sort of knowledge the counselor enhances his claim to responsible and responsive professionalism in a desegregated or unitary school situation. When the counselor learns to correct for the deficiencies of the standard assessment tools, then it becomes less difficult to advise and relate to students of the opposite race.

The final task confronting an opposite race counselor that I wish to mention is the neutralizing of one's own

socioeconomic status in the counseling process. By this I mean the reduction of the distance between the counselor and counselee to the point that real contact and interaction is achieved. In many cases, perhaps most, the very fact that an individual has qualified as a counselor means that he is now above the social status of his students, particularly his black ones. In some instances, the reverse is true, especially with black counselors assigned to upper income areas or schools to assist in the desegregating process. If it is apparent in any case that large social differences exist between the counselor and his clients then such differences might distort the counseling process. The social distance might include the blinders of social class, the deficiencies in experiences necessary to promote rapport and so on. Certainly all of the tasks already mentioned must be accomplished by the counselor. In addition, questions of personal style and method must be considered in terms of their impact on the counselee. Here, as in the matter of assessment and incentive management, a balance should be maintained. The counselor should neither be "bourgeois" nor "bohemian," neither Cary Nation nor Mary Poppins. Style communicates and in a school situation the average counselor really interacts with only a small portion of the student population. This being the case, style becomes a very important aspect of the pupil relations work that a good counselor never neglects. One of the best counselors I have ever known managed her superior social status in such a nonchalant manner that her fur coat and expensive car were overlooked by the students who were simply won over by her tremendous empathy for them as persons. Her personality and personal style had the effect of announcing to all and sundry that she at least knew and enjoyed what she was doing. Few teachers ever thought her an academic plumber or corrections officer. Obviously most counselors cannot capitalize on the elan associated with security of community status to neutralize the offsetting effects of class as they find themselves having to interact across several social classes in many instances. Counselors have to take care their analyses are not distorted by the class of their individual clients, that they are not deferential or aggressive in their dealing with class as represented among their students. Above all they must take care to locate and neutralize any internal bias against the homely, the black, and the poor, all of whom are undervalued by the wider society.

Regardless of philosophical and technical underpinnings, all counseling is a form of communication. All counseling is based on the idea that the encounter between counselor and counselee does make some difference in the mental and perhaps the social state of the individual seeking or requiring counseling. All counseling is based upon communicated interaction between at least two persons. This communication assumes some

sort of contact and shared meanings. Shared meanings assume a continuity of assumptions and a stability of understanding. In situations of rapid change and great social stress, while the denotive meanings of words might retain their earlier meanings, their connotations shift often drastically so that there is a confusion of usages. A common example of the slippage between denotive and connotative meanings may be seen in the use of the term "bad." Denotively bad has meant poor, undesirable, evil. For a large segment of youth, "bad" means good, desirable, excellent, as used connotatively. I once overheard my daughter yell to her brother: "Kill it, kill it." I rushed to the den, thinking that perhaps a snake or a spider had gotten in the basement and was frightening them. I rushed downstairs, only to find them dancing. Puzzled, I asked what they were trying to kill. My daughter casually explained that she was only encouraging our five year old to continue his imitation of her dance steps, and that "Kill it!" was a phrase connotating encouragement and admiration. In black America in particular the swift changes in connotations are rather hard to keep in view, if one is not really in the age groups among which the changes originate. Such a slippage between generations has always existed; the speed and pace of communication changes today decisively separate them from earlier periods. If we can have such a gap between connotation and denotation within a given race, how much more are gaps and slippages between races in communication.

Communication depends not only on stability of meanings but also on the continuation of fixed points of reference and judgement. It seems that one of the distressing characteristics of the modern era is the multiplicity of meanings and the flattening out of values. This new condition is summed up in the phrase "Do your own thing!" This kind of admonition in times past was just the opposite of the intent and direction of education. It was assumed that one's own thing was incomplete without the accumulated wisdom of "things" that had been created by others and that had been deemed useful for the support of individuals whose lives had meaning primarily in reference to their relationship to others. If every man is now his own authority, then the authority of the school, counselors included, becomes just one of the many voices competing for the private attention of the individual.

The consequence of this sort of change is that the counseling encounter lacks the authority, in many cases, necessary for the counselee. One of the main goals of counseling, supportive assistance for position behavior and action, becomes more difficult to reach when the authority of the interaction is reduced to the same flat level as all of the other sources of advice and influence open to students. Yet the basic function of the counseling process, or more precisely the fundamental justification for having such a service available is that the "normal" channels of authoritative advice have failed to solve or forestall a problem.

The counselor has the problem of trying to remain functionally authoritative and professionally independent in a period when there is great uncertainty confronting everyone. The counselor's version of wisdom has to compete with emerging conceptions of alternative values and life styles. For example, he might feel the need to counsel perseverance and hard work to students for whom these particular activities have no practical value. A white counselor would look especially irrelevant advising this for black youth in a situation where the unemployment level is 15-20% of the working force. A black counselor might look foolish advising a white counselee of thrift when that student is surrounded by adults bragging about the type of waste that is covered by a tax write-off. Conservative advice regarding sexual behavior from counselors of any race clashes with the permissiveness that results in the young and celebrated living together and even starting families without benefit of marriage. Career advice to a black student interested in the construction trades is undermined by newspaper headlines of discrimination in the composition of the work force on new school buildings. Admonitions to non-violence are paired with the historical and present fact that violence permeates the warp and woof of American life, and that minority group containment rests on the threat of repressive violence. What we are noting by these examples, of course, is the breakdown of that artificial wall between the campus and the city. The two worlds interpenetrate each other as never before, with the old norms of conduct no longer operating in isolation from the emerging styles and values. Variety and confusion are endemic in modern life, inside of and outside of educational institutions.

Into this welter of conflicting values the counselor in the desegregated teaching situation must try to create a zone of functional information and direction for his counselees. This means that all of the imperatives of re-thinking and re-orienting oneself to the perspective of the other race operate with double force. Regardless of the intensity of the push for changing values and regardless of the philosophy of each man as his own value maker, educational institutions exist on the premise that they can do some things better than can the individual alone. Surely all things change, but equally as sure institutions provide some system of order and expectation without which we would be confused by uncertainty itself. In the schools of today the counselor must be among those who communicate this sense of concern and stability to the individual students, many of whom require precisely the services of the counselor because of apparent flattening out of direction and the incomplete emerging of new and useful direction.

The counselor is bound to assist the student of a changing school in a changing society to constructively seek his own identity in the period of change. Students are perhaps

burdened as much by the need to find a stability of definitions of self, of identity, as they are to find some relevance in their general educational experience. The phrase "search for identity" is not a thoughtless verbal reflection, not an elitist conceit, but a term referring to a real problem. Change always raises the question of one's status and of the meaning of the new relations to the individual. The uncertainty surrounding this quest can make one vicious or timid, or at the least a less admirable human being than society is perhaps ready to applaud. Students are undergoing all of the standard adolescent uncertainties while in desegregated situations and also experiencing the uncertainties of change in racial expectations and behaviors. The opposite race counselor must be alert to these multiple identity crises and pressures, especially when called upon to assist in situations clearly a function of racial conflict. All of the qualities of tact, unconditional positive regard, professionalism, and objectiveness are called into play. The counselor must perform that double operation of communicating to the student that sense of supportive and even directed insight as a professional while also saying in a variety of ways that in the counselor may be seen an individual who defies the sort of labelling which racism engenders. This is indeed a problem and a burden for the counselor, for it is very difficult for professionals to remain neutral in the structural crises that define anew the meaning of old habits and practices. Yet the very future of counseling as a profession depends on the continued emergence of such objectivity and competence. The actual work of the opposite race counselor must communicate this to both his clientele and his colleague in education. In short, the counselor must strive to become a desirable example of the possible in a desegregating system.

In these remarks, I have attempted to call attention to some of the broad concerns of counseling in crisis while pointing out some of the difficulties of counseling in interracial settings. I have reviewed briefly some of the special problems of opposite race counselors, and I have called attention to the problem of communication in a period of uncertainty and rapid change.

In dealing with the first point, counseling in interracial settings, I stressed the contrast between the old functions of counseling and the newer demands upon the counselors. Stability and order and racial distinctiveness through racial separation were once the order of the day. The assumed continuity of separation was as certain for many as the continued existence of the American continent. The abrupt change in these old expectations has hit the counselors as it has every one else; there was surprise, elation, and befuddlement within the profession. Like virtually all persons in desegregating institutions, counselors were faced with tasks of interpreting the values and motives of their racial opposites at all levels. Counselors had to learn that

externally similar situations for white and black were in actuality two different situations in terms of private meanings and collective assessment. As with so much in life, counselors had to learn these new insights on the job. Moreover, they were expected to apply them with a reasonable degree of success to the counseling situation that was reflective of all the accumulated stereotypes that had characterized dual school and social situations. This meant that in order to be effective counselors had to accelerate their own growth so that they could indeed function as counselors in the new context of education.

In the second major portion of my remarks I called attention to the problems of the opposite race counselor. Here I wished to stress the fact that counselors were black or white long before they became counselors and that this affected them and the perceptions others had of them. The counselor must in this context be aware of the representative and symbolic functions or interpretations that others might place upon him on a purely racial basis. In addition, the counselor is still fighting the professional battle of a field of educational support that does not yet find itself free of the condescension of the older fields. Opposite race counselors easily could find themselves as group advocates of or for a particular racial group. If this occurs, then obviously the counseling process takes on political dimensions that in the long run might be questionable and counterproductive to the creation of a truly unitary school system. It is one thing to take a professional position, for example, on the meaning of test results and quite another to argue their merits or demerits solely on racial grounds. I repeatedly stressed the need to learn how to steer a course that is humane and professional. The counselor must concentrate on working out patterns of interpretation and advising which facilitate the emergence of pride in the new situation and expertise in skills that the future of all demands. To do all of these things, the counselor must renovate his own thinking, sharpen and broaden his own insights and views, and conceive of his role as preventive as much as remedial.

In the last part of my remarks, I attempted to call attention to the critical role of communication in crisis and change as related to the school counselor. Here I wished to emphasize the crucial place of communication in its fullest sense in the counseling function. Communication via the situations that lead one to the counselor's office in a black-white situation carries a load of responsibility not ordinarily found in other counseling contexts. This sort of communication represents a combination of the previously separate experiences of all concerned as related to a new situation where all must communicate with the intention of forming common experiences. All of what was said about the problem of counseling in a desegregated setting and the special racial problem besetting

counselors apply with extraordinary force here. Communications and interactions of a supportive and directive sort are at the heart of the counseling process. In order for this process to work most effectively, the counselor in an interracial milieu must force himself ahead of the problems that come to him for solution. He must make himself, personally and professionally, a focal point of stability in a period of fundamental change. He must do his best to assure that he indeed earns the title "counselor," an honored title in an emerging profession.

THE COMMITMENT OF COLLEGES AND UNIVERSITIES TO SERVE STUDENTS

Wilbert Greenfield
Dean of Academic Affairs
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Throughout today you have been discussing problems encountered by students under your supervision. I can imagine, among other things, you have talked about techniques used in an attempt to justify responses given these young people regarding some of their great concerns. Let me go a step further. No doubt some of you have asked each other one or more of these questions: How can I better counsel and relate to my Black students and my white students; my students from poverty stricken families and my students from middle-class families; my academically weak students and academically strong students; my urban students and my rural students; my verbally motivated students and my nonverbally motivated students? While on the other hand, others of you have been inquisitive and concerned about students--not because they are Black or white, poor economically and academically, militant or nonmilitant--but because they are students in need of advice and in need of someone to listen to their problems and ways of thinking. To me this is what counseling is all about. The statistical data can be obtained by reviewing student personnel files. Furthermore, I believe that we have reached that stage of professional growth and togetherness in Mississippi where the statistical data of any student are secondary to the needs and understanding of that student.

I want to focus my discussion on the word COMMITMENT--commitment not on the part of high schools and their principals and counselors to students--but rather THE COMMITMENT OF COLLEGES TO SERVE STUDENTS. I am not concerned just with some students because they score above the national norm on the American College Test, or students because their parents are alumni of a particular institution, or students from some ethnic group. The concern is with students because they are students, seeking to gain knowledge beyond their present status.

During the past decade I have visited many college campuses. While on these campuses one can see large buildings and small buildings--old buildings and new buildings--new equipment and no equipment. Nevertheless, there is one

thing that these structures have in common: buildings and equipment do not express any oral commitments to students. On the other hand, I have heard Board members discussing and approving or denying matters pertaining to aspects of institutional aims and objectives. I have heard presidents, deans, department heads, counselors, and advisors talk about what is being done to and for students. On this assumption, the commitment of colleges to serve students is our commitment, and it can only be what those responsible for the institution make it to be. The question then is what should be the commitment of those responsible for institutions to their students?

One of the first commitments of colleges today should be to provide as many educational avenues as possible for students to pursue life careers. Each avenue should place great emphasis on widening the breadth of knowledge, understanding, wisdom, and concern of those who embark upon its threshold. Education today is a social status and a necessity for employment opportunities. James Conant states that "education is a partial remedy for reducing social stratification." Reports from the U. S. Bureau of the Census indicate that education is a major factor in the economic status of an individual. The U. S. News and World Report stated last year that the average annual income in 1970 of college graduates was more than 53% over the average income of high school graduates. The rapidly changing society in which we live increases the importance of colleges providing flexibility along educational avenues. Therefore, it is mandatory now for revolutionary actions by colleges and universities to take place in order to make educational opportunities more available to students. This can be done by developing a methodology and curriculum suitable to their needs.

In an article appearing in the Report on Higher Education a Task Force identified millions of young students who can benefit from new approaches to an education. Among these are: 1) those who choose not to go to college or who choose to leave in the middle of their college program but who want some contact with higher education; 2) urban ghetto residents lacking the finances or self confidence to go to a campus; and 3) those who find the conventional college education unsatisfying or unsuited to their needs.

There must be a new commitment of institutions that have traditionally discriminated against students whose early responsibilities inhibited their academic self-confidence. Each curriculum should possess degrees of flexibility and still provide for the depth and breadth in knowledge essential to the development of the whole individual. There must be a recommitment of colleges to students desiring relevance in curricular offerings. There must be a

recommitment of institutions that have traditionally discriminated against adult students, whose family responsibilities prevented them from returning to the campus for regularly scheduled classes.

A second commitment of colleges and universities today should be to provide a faculty and an administration composed of individuals dedicated to teaching, research, and serving students. Yet too many of our faculty members and administrators fall short of these criteria and are dedicated to receiving services from students. A faculty that has achieved excellence in their accomplishments will demand excellence from their students in order that they, too, might educate themselves out of their prior experience. In this decade we must include in our demands for excellence, excellence through relevancy and accountability. Not only must our courses and lectures be relevant to the pursuits of students, we must point out this relevancy to them if we are to deliver the instruments that will help to repair and sustain this society and our educational system.

We must lead our students to discover, as we discover, that those who need the firmest grip on reality are those of us who are deprived the most of certain opportunities to achieve and develop. Perhaps the first step is to examine our attitudes toward students. Are we still traditional teachers and administrators who feel that the genesis of student movements in the generational conflict has no bearing on the validity of our programs, our goals and objectives in higher education? What is our reaction to the self-righteous accusations of students that our human relationships are the phony relationships of a plastic society? Is there sufficient overlap to reinforce learning or does excessive overlapping occur in our teaching to waste the students time? By what methods do we induce insights, interaction, creativity, and inquiry? Are we sensitive to the expression of feeling and the mechanisms used to deal with conflict or do we interpose ourselves between the questioning student and student interactions? We must have concern for the students we serve.

Let me pose this question: Why is it that after a dozen years in attendance at grade schools, and several months to a year or longer at colleges and universities, many students are leaving school still unable to read, or write, or to reckon arithmetically--those most important and basic of scholastic skills? It has been proven that two factors involved in assisting students to learn and to develop their capacities are proper nutrition and the rudiments of health care. These factors should be taken for granted, but unfortunately we are not able to do so. However, let us assume that on our college and university campuses we can take these factors for granted--the question then becomes--

What is occurring in the classrooms of college professors? The lower-class or poverty students at many educational institutions are retreating from the classrooms or campus to their corner gangs, while middle-class students are retreating to a corner of their room for a pot smoking session. Individuals in both groups are seeking, finding, and using hard drugs.

If education is to improve today, college and university administrators and faculty members must have contact with reality. They must also have the vision of its potentialities and the skills to alter its course.

A third commitment of colleges and universities should be to receive and guarantee proper financing of curricular programs, faculty salaries, student services, scholarships and other financial aid to students. Too many of our students are hindered from achieving to the fullest of their potentials because they lack funds to adequately pursue an education. Because of low economic status and the number in the family parents are dependent on what is left of the weekly pay check after basic necessities are provided and are just unable to cope with the increasing demands involved in financing the college costs of their sons and daughters. Some students, because of the necessity of working on at least a part-time basis, are facing questions with regard to their personal pursuit of academic excellence. They cannot achieve both to their satisfaction at the same time. So they become contented in just making it through. It appears to me that even the number of students in the past who were just contented in making it through is decreasing each year--so they become contented with not making it through.

We should be deeply and sincerely concerned about students not making it through. We should be concerned about students being contented with not making it through. We should be concerned about students not having the opportunity to have the chance to attempt to make it through. We should be concerned about the commitment of colleges and universities to use all available resources and energies to acquire the necessary financial backing to adequately serve the students. We should be concerned about the community and the levels of government and the part they must play in assisting students to more than just make it through. Finally, we should be concerned about students and their roles in not abusing and mis-using these opportunities and investments as they make it through.

Another commitment is certainly the provision of counseling services. For too long in the past these services were neglected, or were delegated to individuals not qualified

and not dedicated to serving students, on and off the college or university campus. It is time now for these services to take their rightful place among the many programs offered by institutions of higher learning. It is time now for those who work in providing these services to realize their true responsibilities. They must be able to look at individuals and their problems with an open mind and with an awareness of desire and sincerity. They must be able to listen as well as respond because often being a good listener is a response so badly needed by those seeking an answer. We are living in a real world, with real people who have real concerns. Unless institutions wake up and look at reality as it actually exists, our educational system will be in jeopardy. As counselors you must "do your thing" in realizing the commitment of colleges and universities as you pursue your responsibilities.

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Mr. Carl A. Ray
Murrah High School
Jackson

Mr. Marion M. Reid
Coahoma Junior College
Clarksdale

Mr. Edward A. Richardson
T. L. Weston High School
Greenville

Mrs. Frances D. Robertson
Greenwood High School
Greenwood

Miss Mae L. Robinson
Alexander High School
Brookhaven

Mrs. Janie G. Rugg
Callaway High School
Jackson

Mr. Bobby L. Rushing
Gentry High School
Indianola

Miss Estelle Scott
Raymond High School
Raymond

Mrs. Ozellia R. Shaffer
Gibbs High School
Bentonia

Mrs. Jerutha Steptoe
Higgins High School
McComb

Mrs. Etheline B. Stewart
Brinkley High School
Jackson

Mrs. Faye W. Stokes
Hinds County Agricultural
High School
Utica

Mrs. Helen M. Warner
Holtzclaw Memorial High
School
Crystal Springs

Mr. John S. Weems
Central High School
Jackson

Mr. Lloyd D. Whitley
Camille Street High School
Louisville

Mrs. Bernice W. Williams
Sumner Hill High School
Clinton

Mrs. Lillian S. Wolfe
Parrish High School
Hazlehurst

Miss Henrine Woods
King High School
Benton

Mr. Samuel E. Young
Rosa A. Temple High School
Vicksburg

1971

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Jefferson County High School
Liddell Campus
Fayette

Mr. James W. Carpenter
Rosa Fort School
Tunica

Mr. Fred Carter
Copiah Lincoln Junior College
Fayette

Mrs. Catherine Curry
Temple High School
Vicksburg

Mrs. Ruth Davis
Brinkley High School
Jackson

Mrs. Elizabeth H. Deavens
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Amory

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Prentiss

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Provine High School
Jackson

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Mr. Olis English
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Jackson

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Meridian

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West Point

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Tupelo

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Starkville

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Vicksburg

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Lexington

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Yazoo City

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Lake

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Meridian

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Crystal Springs

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Okolona

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Utica

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Jackson

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Harris Campus
Meridian

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Jackson

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Canton Public High School
Canton

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Humphreys County High School
Belzoni

1972

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Kosciusko

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Gulfport

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Glen Allen

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Ruleville

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Columbia High School
Columbia

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Prentiss

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Nettleton

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Greenville

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Moss Point

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